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The Plate.

Margaret of Valois, who is represented in the plate, was a most remarkable woman. She was the sister of Francis I. the King of France. She was born in 1492, just before the era of the Reformation, and during her childhood and youth and more mature years, was surrounded by persons, usages, and influences, which were but little favorable to the culture and growth of Evangelical religion. She was married in 1509, at the age of seventeen, to Charles Duke of Alencon. Her husband died in 1525, and in 1527 she was married again to Henry d'Albert, King of Navarre. By this marriage she had a daughter Joan, who was the mother of Henry IV. But it is not so much with reference to her connection with nobility, as to her relations to the causes of truth and godliness, that we would present her to our readers.

Through some of the ladies of her court, she had learned something of the doctrines and principles of the Reformers. Lefevre, Farel, and Roussel, she occasionally saw. She admired their zeal, their piety, and morals, but it was the Bishop of Meaux, more than any other, who instructed her concerning the way of life as revealed in the Gospel. She was a sincere Christian, and exerted a strong influence upon the various members of the brilliant court in which she moved, in favor of spiritual religion and of the Protestant cause. But she was not suffered to escape the destiny of all the eminently pious. She experienced the truth of the declaration, that "*all that will live godly in CHRIST JESUS shall suffer persecution;*" but her influence was still felt. In speaking of her and her influence, Merle d'Aubigné says: "the respect with which she was regarded, the high opinion entertained alike of her understanding and her heart, pleaded better than any preacher could have done the cause of the Gospel at the court of France. That mild influence of woman gave access to the new doctrines, and possibly it is to this period that we may trace the leaning of the French nobility in favor of Protestantism." Had Francis followed his sister—had the whole nation opened itself to receive Christianity, the conversion of Margaret might have become the salvation of France.

Letter from Rev. Dr. Baird.

My Dear Brother :

LONDON, July 25th, 1851.

I avail myself of the first moment of leisure to give you, and through you the readers of our Magazine, some account of my visit, thus far, to the Old World.

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My voyage in the Arctic steamship was altogether an agreeable one. Leaving New-York, as you know, on the 5th inst. at noon, we reached Liverpool about ten o'clock in the evening of the 15th, thus making the course in ten days five hours and thirty-five minutes of actual time. And this, notwithstanding the weather was far from being favorable during the last five or six days. The first part of the voyage we had fine, clear and mild weather; the latter, and greater part, the weather was cloudy, rainy and chilly.

We had 123 passengers, mostly Americans, and among them there were many very worthy people. The religious services on both the Sabbaths which occurred were well attended. All were well pleased with the ship, its officers, and its "appointments"—to use a French idiom.

The 16th and 17th inst. I spent in Liverpool, fatigued and not very well. I had contracted a cold on board the steamship, almost at the commencement of the voyage, which troubled me much, and demanded attention.

In the evening of the 17th I left Liverpool for Dublin, where I arrived Friday morning, and spent that day and the two following with the Rev. Alexander King, so well known to many in America for his truly eloquent and popular addresses on the subject of Popery in our churches, in the year 1848. Mr. K. lives about three miles from the centre of Dublin, in one of the very pleasant environs of that city, and is blest with an uncommonly interesting family, consisting of a wife and five little children. Landing at Kingstown, on the south side of the large and beautiful Bay of Dublin, a railroad of seven miles brought us up to the city. Mr. King met me at the depot, and took me at once out to his house. Scarcely had I become installed in my agreeable quarters, before the Rev. Dr. Murray, a friend of many and long years, arrived from his tour in the north and northwest of Ireland.

Dr. Murray—or "Kirwan," as he is here called, as well as with us—left America in April, and passing across England and France, visited Italy. Having completed his pilgrimage to Rome—where, however, he had not the good fortune to meet his friend, Archbishop Hughes—he returned by way of Geneva, and after spending a few days in Paris and London, he hastened to meet the General Assembly of the Presbyterian Church in Ireland at its late session in Belfast.

The Doctor saw many things at Rome, and in his journey, which seem to have given him a deeper insight into some portions of the grand "Mystery of Iniquity" than he ever had before; but I will leave him to speak for himself. He was greatly interested in what he saw of the schools which our Presbyterian brethren in the north of Ireland are getting up in Connaught—the most Papal and, consequently, the most benighted, of the four great provinces of Ireland.

As I purpose visiting Dublin again in a short time, and to travel extensively in Ireland, I will reserve what I have to say about the work in that country for another letter. I will only add that Famine and Emigration have reduced the population of Ireland from eight millions and a half to about six millions and a half—of whom five millions are Romanists. This is a remarkable change for a period of ten years, and indeed for four years, so far as the former of these causes is concerned. Nor is emigration going to cease, though it is hoped that gaunt famine will not this year stalk through the land.

A great change must necessarily take place in the condition and prospects of the

people of Ireland. It is said that the lands in many parts are falling into the hands of English and Scottish farmers, who are coming over to occupy them, and will bring with them their thrift, enterprise, and Protestant religion. In some cases, however, Roman Catholics are succeeding to the plans left by Protestants. But of this whole subject I shall have an opportunity of speaking more at large hereafter.

On Monday, the 21st, I left Dublin at half-past eight o'clock, and passing over to Holyhead, in North Wales, came by railroad through Chester, Shrewsbury, Wolverhampton, and Birmingham, to London, where I arrived early the next morning. I wished to attend the "Peace Congress," to which I was a delegate, as well as to meet some friends from the continent, whom I greatly desire to see.

As to the Peace Congress, whose sessions will terminate this day—the third since its commencement—it has been a very large one, and its proceedings cannot fail to augment the sentiment which is steadily gaining ground in Christian lands—that war is a dreadful evil, and that the best interests of mankind can most effectually be promoted only through the prevalence of peace. The meetings were very large—some three or four thousand people being present each day for hours. The excellent Sir David Brewster, of Scotland, presided. Many Frenchmen, Germans, and other foreigners attended, having come, in many cases, to attend the great "Industrial Exhibition" in Hyde Park, which attracts such crowds from almost all parts of the civilized world. Many men, of more or less celebrity, have addressed the Assembly. Almost, if not quite, as many French as English speeches have been made. After all, I have far more confidence in the diffusion of the pure Gospel than in anything else, as an effective means of causing wars to cease in the world.

Among the friends from the continent whom I have seen here are Col. Tronchin, the excellent President of our Committee at Geneva; and Count Guicciardini, of Florence—the latter now an exile for the Gospel. From him, as well as from the letters of friends in Italy, I have learned much that is highly interesting, but which I must reserve for awhile.

I shall go up for a few days to Scotland, and then visit the north and west of Ireland. Of that tour I shall give you a full account in my next. In the meanwhile I remain yours very truly,

R. BAIRD.

Rev. E. R. FAIRCHILD, D. D.

English Travellers and Foreign Churches.

In the absence of Dr. Baird we have received the following interesting communication addressed to him, which we submit to our readers:

REVEREND SIR:—

Thinking that the accompanying warning is possibly as much needed by Americans as by the English, I venture, although a stranger to you, to send you a few of these circulars, lately printed here, in the hope that you may introduce them, or possibly forward their republication in your country. I am the more encouraged to address you, as I see your name on the committee list of the excellent *Société Évangélique de Genève*: and I trust that you may find time to assist in giving currency

to Mr. Ruskin's striking "calculation." It is for no profit that I have republished this, but for circulation, on behalf of our dear and suffering continental brethren in CHRIST. I remain, Reverend Sir,

Yours faithfully,

M. E. MARTEN,

THE REV. DR. BAIRD.

Editor.

FROM APPENDIX XXV.

TO THE "STONES OF VENICE."

BY JOHN RUSKIN, ESQ. M. A.

"Therefore, as ye abound in everything in utterance and in knowledge and in all diligence See that ye abound in this grace also. . . . And God is able to make all grace abound toward you,"—2 Cor. viii. 7, and ix. 8.

This being the last piece of Appendix I have to add to the present volume, I would desire to close its pages with a question to my readers—a statistical question—which, I doubt, not, is being accurately determined for us elsewhere, and which, therefore, it seems to me, our time would not be wasted in determining for ourselves.

There has now been peace between England and the Continental powers about thirty-five years, and during that period the English have visited the Continent at the rate of many thousands a year, staying there, I suppose, on the average, each two or three months; nor these an inferior kind of English, but the kind which ought to be the best—the noblest born, the best taught, the richest in time and money, having more leisure, knowledge, and power than any other portion of the nation. These, we might suppose, beholding, as they travelled, the condition of the States in which the Papal religion is professed, and being, at the same time, the most enlightened section of a great Protestant nation, would have been animated with some desire to dissipate the Romanist errors, and to communicate to others the better knowledge which they possessed themselves. I doubt not but that He Who gave peace upon the earth, and gave it by the hand of England, expected this much of her, and has watched every one of the millions of her travellers as they crossed the sea, and kept count for him of his travelling expenses, and of their distribution, in a manner of which neither the traveller nor his courier were at all informed. I doubt not, I say, but that such accounts have been literally kept for all of us, and that a day will come when they will be made clearly legible to us, and when we shall see added together, on one side of the account book, a great sum, the certain portion, whatever it may be, of this thirty-five years' spendings of the rich English, accounted for in this manner:—

To wooden spoons, nutcrackers, and jewelry, bought at Geneva, and elsewhere among the Alps, so much; to shell cameos and bits of mosaic bought at Rome, so much; to coral horns and lava brooches bought at Naples, so much; to glass beads at Venice, and gold filigree at Genoa, so much; to pictures and statues and ornaments everywhere, so much; to avant-couriers, and extra post-horses, for show and magnificence, so much; to great entertainments and good places for seeing sights, so much; to ball-dresses and general vanities, so much. This, I say, will be the sum on one side of the book; and on the other will be written,

To the struggling Protestant Churches of France, Switzerland, and Piedmont, so much.

Had we not better do this piece of statistics for ourselves, in time?

Dr. Achilli and the Bishop of Savannah.

A correspondent in the city of Savannah, Georgia, acquaints us with a singular discussion which has recently arisen in that city. The Roman Catholic Bishop, F. Xavier Gartland, since his elevation as diocesan of Georgia, a few months since, seems particularly desirous of drawing upon himself the attention of the community. Not long since, in a brief book-notice in one of the leading daily papers of Savannah, on Dr. Achilli's work, entitled "Dealings with the Inquisition," a single remark was made by the editor, somewhat to the discredit of that institution; whereupon the bishop published a long letter, containing a summary of certain charges against the character of Dr. Achilli, from the article of Cardinal Wiseman, in the Dublin Review for July, 1850. At the same time he lectures the Protestant community for their credulity, bigotry, and falsification towards Catholics generally. His article was so bold, and his charges against Dr. Achilli were made with such formidable confidence, that Protestants were taken very much by surprise. Our correspondent—an intelligent Baptist clergyman—being somewhat acquainted with the facts of Dr. Achilli's history, and the nature of the allegations referred to, felt called upon to state, in the same daily paper, that evidence quite sufficient to vindicate Dr. Achilli, and meet the charges of the Dublin Review, could be obtained. Hereupon, the bishop proposed the appointment of an equal number of Protestants and Roman Catholics, to examine and report upon the arraiguing and rebutting evidence in the case. The proposition being accepted, he appointed Rev. Mr. O'Neil, one of his leading priests, Dr. J. B. Read, and Wm. Logue, Esq. a lawyer; all persons of high standing. On the Protestant side, three highly respectable persons were selected—the Hon. C. C. Henry, of the Superior Court, Rev. J. B. Ross, O. S. Presbyterian, and Dr. F. T. Willis. The Roman Catholics were induced to concur in the joint selection of a seventh person on the committee—a highly respectable Jew, a lawyer, and a cashier of one of the principal banks. This committee are to decide for the public, whether Bishop Gartland was warrantable in making his charges, and to collect such evidence as they can to make out Dr. Achilli's standing. Thus far, says our correspondent, the only effect has been to create a very wide demand for Achilli's book. But it has also been discovered that the Dublin Review, in which the charges against him were contained, is not the quarterly publication formerly, if not now, connected with the University of Dublin, but the *Roman Catholic* quarterly of that name, issued in London. It is, therefore, strictly a sectarian work. This fact was disguised, and even denied at first, by the Romanists of Savannah.

"Since reading Cardinal Wiseman's article itself," adds the writer, "I think there is no doubt that the majority of the committee will be agreed upon reporting the discovery of such incongruities in the very internal evidence of the statements, that on the ordinary laws of testimony the charges cannot be regarded as valid, even if there were no rebutting evidence at all. A critical review and comparison of all the parts by the keen eye of a jurist, have clearly detected the unsoundness of this article even as a piece of plausible composition.

"But Bishop Gartland has even denied the existence of the Inquisition in Rome, up to the revolution in 1849, and has made other statements to the like effect. Now, the Protestants here, for very good reasons, desire to make thorough work of

this examination. We have, accordingly, written to such persons as we know, who have been personally acquainted in Rome and Corfu for many years."

Our friends at Savannah will find no difficulty in obtaining ample evidence respecting Dr. Achilli's case. When the accusations were first made in England, a searching examination was gone through; and there was no disposition to bolster up the character of Dr. Achilli. That examination, if we are rightly informed, resulted in a manner satisfactory to his friends. Should it indeed be proved that while a priest in the Roman Catholic Church, Dr. Achilli was known to be guilty of immorality, such evidence will tell severely upon the discipline and morality of that Church. That he should have been retained for years in it under such imputations, would only be a clear indication of the corruption of the Romish system. But that Dr. Achilli has sustained a good moral reputation since he left the Church of Rome, can be proved, we think; and that his statements respecting the Inquisition are correct, can be testified to by hundreds.

We shall wait with interest for the issue of this investigation.

For the American and Foreign Christian Union.

P o p e r y .

As this is a subject which is engaging the attention of many of the pious and the learned of the present day, on account of its peculiar and striking position, (for within the last half century the power of the Pope, the head of this iniquitous system, has been alternately revived and shaken in many of the kingdoms of Europe,)—and as Popery claims for itself the title of Mother Church, and the head of that church claims to be the vicegerent of God upon earth, one whose decision is infallible, one whose will is law; we have thought it would be an interesting and instructive theme for composition. We shall first examine into its right to the title of Mother Church, which literally means the oldest church, that which has preceded other churches in time. It undoubtedly means by this appellation to assert that it is the church which CHRIST established upon earth; but that it bears the slightest resemblance to that church, we cannot see. For the most striking characteristic of CHRIST's church must be humility; for there is not a virtue that He lays a greater stress upon than this. His doctrine to all his professed followers is, "Learn of me, for I am meek, and lowly of heart, and ye shall find rest to your souls." And He himself was a perfect pattern of humility: and the prophet Isaiah, in foretelling his advent, thus describes the effect that his Gospel should produce on the world: "The lofty looks of man shall be humbled," &c. Isaiah, 2: 11-17; showing us plainly what the religion of CHRIST will produce. But is this the language of Popery? No, for the Pope actually exalts himself above all that is called God; he assumes, and his flatterers ascribe to him greater power than ever was ascribed to JESUS CHRIST: for it was never said of Him, that he did or could make that to be no sin which was a sin. For the law of God was in his heart, he obeyed it implicitly himself, and he made atonement for every transgression in the place of his people. Nor could God consistently with his infinite holiness make that to be no sin, which he himself has pronounced to be sin: if he could have done so, what necessity for the sufferings

and death of his beloved son? But his holiness the Pope pretends not only to pardon sin, but will grant indulgence to continue to commit it, declaring that if he permits it, it cannot be sin; doing away entirely with repentance and faith in CHRIST, making that which CHRIST shed his precious blood to purchase, viz. the pardon of our sins, an object of merchandise, contrary to all scripture. For does not the prophet Isaiah, when calling persons to faith and repentance, give them these precious promises: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah, 55: 1, 3, 6, 7. And not only will God pardon the truly penitent, but "he will sprinkle clean water upon him, and he shall be clean: from all his filthiness, and from all his idols, will he cleanse him. A new heart also will he give him, and a new spirit will he put within him: and he will take away the stony heart out of his flesh, and he will give him an heart of flesh. And he will put his spirit within him, and cause him to walk in his statutes, and he shall keep his judgments and do them. He will also save him from all his uncleanness. Then shall he remember his own evil ways, and his doings that were not good, and shall loathe himself in his own sight for his iniquities, and for his abominations." Ezek. 36: 25, 26, 27, 29, 31. Instead of wishing to continue in sin, we are here plainly told that he will loathe himself on account of the sin he has committed. So we find by searching the scriptures, the infallible test to which we ought to bring the doctrines of men, that Rome has no right to the title of Holy Mother Church; for in her we can recognise nothing of that holy religion which CHRIST came to establish. But we perceive that she forms a perfect contrast to it, and agrees perfectly with the description given of that power which was to arise at a period subsequent to the days of the apostles, and which was to corrupt the doctrine, blaspheme the name, and persecute the followers of CHRIST. Nor can we be mistaken in this statement, as her whole history and character are so fully delineated in the prophetic writings of the scriptures. Daniel had a vision which is mentioned in the seventh chapter of his prophecies, viz. of four beasts rising out of the sea; and as it is the last beast, the nondescript animal, which no doubt represents the Roman empire, which in its fall was to be divided into ten kingdoms, one of which, the angel informs him, was to give rise to Antichrist; we will not notice the others; and we cannot have a better description of the Romish Church, for it is sufficiently characteristic of it. Daniel expressly says, that among the ten kingdoms into which Rome should be divided, another kingdom (or horn) should arise after them, which should be different from the first, and that it should speak great words against the Most High, and should wear out the saints of the Most High, and think to change times and laws. Another of these prophecies is, that his throne should be fixed in the city of Rome itself. John, in the Book of Revelations, tells us that he had a vision, in which was shown him a woman seated upon a scarlet-colored beast full of names of blasphemy, having seven heads and ten horns. "And the woman was ar-

rayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." The mystery of all this was explained to John, who was told by an angel that the woman which he saw was that great city which reigneth over the kings of the earth; that the seven heads were seven mountains, or hills, on which the woman sitteth, as well as seven kings, or seven different forms of government. We could not have a better description of the city of Rome, as it is built upon seven distinct hills, viz. Palatinus, Capitolinus, Aventinus, Quirinalis, Cælius, Verminalis, and Esquilinus. The seven different forms of government under which it has subsisted, are Kings, Consuls, Dictators, Decemvirs, Military Tribunes, and Emperors; under the last form it subsisted at the time of the prophecy. There was one yet to come which should continue a short space, which Mr. Fuller explains to be "that government which succeeded the overthrow of the emperors, and continued under various changes for about three hundred years, till the days of Charlemagne; when a government was established which combined all the nations of Europe in support of the Antichristian hierarchy. This short-lived intermediate power might on some accounts be considered as the seventh head of the beast, and as such be distinguished from its last head, which in this view would be the eighth: but, upon the whole, it was rather to be considered as belonging to that in which it terminated, and which in this view would be of the seven." The writing upon the forehead of the woman fully describes the Antichristian power represented by her, as she is fully distinguished from the true church by her lewdness and impurity, as the great whore and the mother of harlots. In examining the history of Popery, we find that from the times of Constantine, when the Church became connected with the State, to the present period, it has fully deserved that name, so much so that we think she has a better claim to Heathen than Christian origin; and if so, she may well have a title to antiquity and universality, for Paganism was once the religion of nearly the whole of the then known world, and that at the very time when CHRIST came to establish his kingdom upon earth. The whole history of the Romish Church attests the truth of Scripture, and there is no prophecy that more fully describes her than that which represents her as drunken with the blood of the saints and the martyrs of Jesus: so fearfully has she fulfilled it, that the persecutions of Pagan Rome are not to be compared with those of Papal Rome, not near as many having been put to death, nor such awful cruelties practised. Dr. Dowling informs us that more than fifty millions of the human family have been slaughtered for the crime of heresy by the Papal persecutors. This is as near as can be ascertained; but the total amount will never be known until that day when all that are in the graves shall hear the voice of him who sitteth upon the throne, and shall come forth; when the earth and sea shall give up the dead that are in them, and all that ever lived shall appear before God. That innumerable throng of martyrs will be there; fearful as were the sufferings that they endured for righteousness' sake, their faith in CHRIST remained firm—not all the tortures that their Papal persecutors inflicted upon them could make them deny their Lord and Master, for they feared not them that could

kill the body, but were not able to kill the soul: but they feared and loved Him who was able to destroy both soul and body in hell. And He in whom they trusted strengthened them in the hour of their greatest suffering. Fully did he redeem the promise he made to his people, "When thou passest through the rivers, I will be with thee; and through the waters, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy SAVIOUR." Isaiah, 43: 2, 3. Their Papal persecutors will also be there, and fearful will be their retribution; they will call upon the rocks and the mountains to fall on them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. But God will judge and avenge the blood of his slaughtered saints upon them. While they who remained faithful unto death will receive the crown of life which the LORD, the righteous Judge, hath prepared for them that love him. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore shall they be before the throne of God, and shall serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7: 14-17. And were the persecutions that the Romish Church has practised, and is still practising, the only proof that she does not belong to the Church of CHRIST, it would be amply sufficient; so diametrically opposed to the genius and spirit of true Christianity is persecution of any kind, but more especially on account of diversity of sentiment in the concerns of religion. CHRIST never commanded that any person should be forced to submit himself to His yoke; no one can be intruded against his will into His kingdom; they must be willing subjects, there must be no external force or constraint, for his is a spiritual kingdom, founded only upon Truth. He says himself, "My kingdom is not of this world," and none can be his subjects but those that are born of God; and most pointedly did he show his disapprobation of all persecution when the apostles James and John, after the example of the Prophet Elias, wished him to command fire to come down from heaven, to consume those Samaritans who would not receive him, by turning and rebuking them, saying, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." Luke, 9: 55, 56. Notwithstanding his kingdom is not of this world. "His throne is established in the heavens, and his kingdom ruleth over all." And all authority is committed into his hands, both in heaven and on earth, and he is head over all things to the church which is his body, whom he hath redeemed with his most precious blood; nor has he delegated this authority to any person; he has no vicegerent on earth, nor does he require any, for he is perfectly able to rule over all. This, therefore, sets aside the vicegerency of the Pope. As to his arrogant assumption of infallibility, his own conduct and that of his predecessors, both as to spiritual and temporal concerns, sufficiently shows the absurdity of it. And Pope Pius the Ninth, we think, has found by this time that he is not altogether infallible, and that he has committed more than one error which he will find it impossible to repair; errors by which he has alienated the hearts of his people,

but which may be in the hands of God instruments for breaking asunder the chains of the people, laying them open to receive that book which has been so long withheld from them, and which has been the means of keeping them so long under the dominion of Antichrist, whose reign has every appearance of being nearly at an end.

After comparing the Romish Church with the Church of Christ, and being thoroughly convinced that, instead of belonging to it, she has been and is still its bitterest foe; that she is indeed the original of that apostate power of whom we read in 2 Thess. 2: 8-10, "Whose coming should be after the working of Satan, with all power, and signs, and lying wonders: And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved;" after all this we ask, are we to come to the conclusion that all belonging to this Church will be lost? No, for the salvation of a man depends not upon his union with any visible Church, but whether he is born of God, whether he has truly repented of his sins, and believed in CHRIST; and history informs us that many in the Roman Catholic Church have trusted in CHRIST alone for salvation. "In the sixteenth century, Staupitz, vicar-general of the Augustine Order, seeing Luther in great dejection, asked him why he was so sorrowful; he said, 'I do not know what will become of me! For it is in vain that I make promises to God; sin is always the strongest.' 'Oh, my friend,' said the vicar-general, 'I have sworn more than a thousand times to our holy God to live piously, and I have never done it. Now I swear no longer, for I know that I will not keep it. If God is not willing to make use of grace to me for the love of CHRIST, and grant me a happy departure when I must quit this earth, I cannot, with all my vows, and all my good works, exist before Him. I must perish.' The young monk is frightened at the thought of the divine justice. He makes known to the vicar-general all his fears. The ineffable holiness of God, his sovereign majesty, frighten him. 'Who can abide the day of His coming? Who can stand when He appeareth?' Staupitz answered, he knows where he has found peace; he will teach it to the young man. 'Why,' said he to him, 'dost thou torment thyself with all these speculations, and with these high thoughts? Look at the wounds of JESUS CHRIST, at the blood which he has shed for thee; it is there that the grace of God will appear to thee. In place of tormenting thyself for thy faults, cast thyself into the arms of the Redeemer. Confide in him, in the justice of his life, and in the expiation of his death. Do not draw back; God is not irritated with thee—it is thou who art irritated with God. Listen to the Son of God. He became man in order to give thee the assurance of divine favor. He says to thee: Thou art my sheep; thou hearest my voice; no person shall pluck thee out my hand.' But Luther did not find in himself the repentance that he believed necessary to salvation. He replied, and it is the ordinary reply of agonized and fearful souls—'How shall I dare to believe in the favor of God, whilst that there is not in me a true conversion? I must be changed for him to accept me.' His venerable guide shows him that there cannot be true conversion as long as man fears God as a severe judge. 'What will you say, then,' cries Luther, 'to so many consciences to whom they prescribe a thousand insupportable laws, in order to gain heaven?' Then he hears this reply of the vicar-general, or rather, he does not believe that it comes from a man—'There is no true repentance,' says Staupitz, 'but that which

commences with the love of God and of justice. That which others imagine to be the end and the perfecting of repentance, is, on the contrary, but the beginning of it. For in order that thou mayest be filled with love for what is good, thou must above all be filled with love for God. If thou wishest to be converted, do not seek after all these mortifications, and all these tortures. Love him who has loved thee first." This is one example among many that we could give, would time permit; but on the other hand we must not forget that thousands have perished, and are still perishing, led by the Romish priesthood to trust in justification by works, not by faith. What is our duty, then, as Protestants, towards those whom we think are being led blindfold to perdition? Instead of despising them, and making them the objects of ridicule, as many do, we should ask ourselves, Who made us to differ? Who has given us all these spiritual advantages, such as reading the word of God, and listening to the Gospel preached in its purity—and what will be our accountability to that Almighty Being, if we do not do all that is in our power to administer the bread of life to those who stand in so much need of it? It should be the sincere and constant prayer of every Protestant, that the time may speedily come when the knowledge of God shall cover the earth as the waters cover the sea, and when all shall know him, from the least even unto the greatest.

"O God of sov'reign grace,
We bow before Thy throne;
And plead, for all the human race,
The merits of Thy SON.

"Spread through the earth, O Lord,
The knowledge of Thy ways;
And let all lands, with joy, record
The great REDEEMER'S name."

DORA.

The preceding article was written by a well-educated, but quite young, daughter of one of our friends. Let all Protestant parents take the same pains to have their children as thoroughly grounded in the great principles of the Protestant faith, and as well informed in regard to the nature and danger of the destructive dogmas of Rome, and we shall seldom hear of their offspring being seduced from the "Truth as it is in Jesus."

The American Archbishops elect, and their Consecration Oath.

REV. ROBERT BAIRD, D. D., Cor. Sec. of American and Foreign Christian Union.

Allow me, my dear sir, to call your attention, and (if you deem it worthy of such notice) the attention of the readers of your wide-spread and invaluable journal, to a most remarkable clause in the CONSECRATION OATH, recently taken at Rome by Archbishop Wiseman. It is found in the "*Pontificale Romanum*," and is copied by the *London Times* of November 1, in a paragraph touching the consecration of the Cardinal-Archbishop. It reads thus:

"*Promitto et juro me hereticos, schismaticos, et rebellos Domino nostro Papæ, omni conatu, persecuturum et impugnaturum.*"

The translation I give thus:

"I promise and swear that I will, with all my might, persecute or prosecute, and

fight against or pitch into, heretics, schismatics, and rebels against our Lord the Pope."

Such is the oath, or vow, now upon the conscience of the Archbishop of Westminster, and it will soon be taken by our *American* Cardinal-Archbishops elect—their Eminences, Purcell of Cincinnati, and Hughes of New-York.

Now it may not be amiss for every lover of civil and religious liberty in this country, to inquire—(while these American dignitaries are on their way to Rome to take such a vow)—what is the "*animus*," or spirit, of the "*promitto et juro*," in the above oath? Is it not a persecuting spirit? How can the Roman Catholic Church impose such a vow upon these American citizens—or how can they take it—and yet escape the charge that Rome is still a persecuting power?

Again: How can these archbishops reconcile such fealty to the head of the Roman Catholic Church with their duty, as American citizens, to uphold, defend, and support the constitution of the United States, and especially that provision in the Magna Charta of our rights, guaranteeing religious liberty to every American citizen, whether a follower of Luther or Calvin, Mohammed or the Pope. Can they serve two masters, the constitution of the United States, and the decretals of the Popes? In a conflict between Papal Rome and the government of the United States, on the question of religious liberty, (may God avert the day!) on which side of the question would their *American* Eminences stand? Which is the stronger cord: the vow which binds them to Rome, or their solemn oaths of allegiance to the United States? May they vow at Rome, and not pay their vows here?

If this Consecration Vow means anything, the future course, among us, of these dignitaries, ethically considered, lies between Seylla and Charybdis. Can they train their Americo-Romish consciences so as to steer clear of the rocks on either side? Their duty, as part and parcel of the Romish hierarchy in the United States, while bound to the Pope by such a vow, gives them *one character*; and their duty as good citizens of a country which guarantees religious liberty to the humblest of its citizens, gives them QUITE ANOTHER.

How can Papal Rome join hands with Protestant America, in the bonds of amity and peace, except on the grounds of religious toleration? And must we tolerate them, and shall not they tolerate us? But this vow breathes no such spirit. It is rather the iron bed of Procrustes, on which intolerant Rome would stretch every creed to its length, and cut down, to its dimensions, every Christian sect not enfolded in the bosom of "Mother Church." And *this*, the spirit of the above vow, fairly interpreted, requires at the hands of these archbishops elect. *This*, Rome is now attempting to do in Italy. *This* the Roman Catholic church has ever done where she had the power. Is, then, the *sequitur*, or inference, illogical and unwarranted, that the Papacy would make their acts among us harmonious with their acts at Rome—if they had the power? "I pause for a reply."

But there is another *feature* of this vow: it is not warranted by the word of God. When He says to all men, "choose *you* this day whom ye will serve," no mortal has the authority to make that choice for them; much less has any one—whether priest, prelate, or pope—the right to compel men to this or that creed. This is a matter which One who is wiser than the Bishop of Rome, has seen fit to leave with every man's conscience; placing before the mind the holiest motives to

a right choice—and not the “*juro me persecuturum et impugnaturum*” of these American archbishops.

This vow is also *un-apostolic*. Saul of Tarsus, when he first elevated himself, as he “verily thought,” to “doing GOD service,” may have been bound by such an oath. But when the LORD JESUS met him on the plains of Damascus with that searching inquiry—“Saul, Saul, why persecutest thou me?” (a question often pertinent in the history of Papal Rome,) he saw his error, and became a changed man. He saw that a persecuting spirit was—*tolo celo*—different from the spirit of CHRIST. And it was *after* this that he penned, in the true spirit of the command, “Love your enemies,” that inimitable Christian sentiment, “Charity suffereth long, and is kind.”

Let us suppose a case, that we may see the *monstrosity* of the doctrine contained in the vow now waiting for “My Lords” Purcell and Hughes.—The apostles are before CHRIST. He is about to give them his last command; and they to take their last solemn vows before Him. He is just ready to ascend to heaven. With an expression of heavenly love beaming from his eye, and mercy radiant in every feature and look, he says to them: “All power is given to me in heaven and on earth; go ye, therefore, into all the world, and preach the Gospel to every creature.” This is CHRIST’s command. Now what was their reply? In substance this: “Yea, LORD, we will go.” This was enough. But let us suppose that, as a type of this Romish vow, they had added: “*Et promittimus et juramus*—we also promise and swear—*nos omni conatu persecutores et impugnatuos*—that we will, with all our might, persecute or prosecute, and fight against or pitch into—*hereticos, schismaticos et rebellos*—heretics, schismatics, and rebels—*nostro Domino Pape*—against our Lord the Pope!” What a burlesque upon the Christian religion would such a vow have been! And how would it have disarmed the apostles of the power which their meekness and long-suffering gave them! Paul, with such a vow upon him, never could have sung the praises of charity. And the praises most appropriate to these newly elected archbishops—when they shall have taken their vow—will be the praises of persecution. And their return from Rome to America, “having (such) authority,” will be more on the pattern of Saul of Tarsus on his way to Damascus, “breathing out threatenings against the disciples,” than anything like the triumphal entry of CHRIST into Jerusalem, *meek and lowly*, although King of kings and Lord of lords.

Should not American Christians watch such a system in our very midst—one that has been steadily creeping upon us, like the pestilence, during the last half century and more? And what better antidote can we apply, in such a case, than the agencies employed by the American and Foreign Christian Union—the missionary of the Cross, and the word of GOD, made efficacious by His Spirit. May these agencies be increased a hundred fold!

In fraternal bonds, and with great respect, I am, my dear brother,

Yours in the Gospel, S. D.

CINCINNATI, December, 1850.

Synod of the Vaudois Church of Piedmont.

Turin, May 30, 1851.—I am just returned from the Synod of the Vaudois Church, which was opened at Pomaret on the 26th inst. and was continued during three entire days.

The Synod was one of uncommon interest. It was the first held since the concessions made to these Churches in these "latter times." Formerly none were admitted to the synodical session but the members of that body, properly speaking, which amount to forty-three in number, and consist of the pastor of each Vaudois parish, and a deputy from the same; the two lay members of the "Table," the professors of the college at La Tour, and the Doyen of the pastors. These met only by formal permission, applied for, and granted from the Government. All matter to be discussed had to pass the ordeal of examination before the council, and the session was held under the surveillance of a royal commissioner. Now the doors of the church where the session is held are open to all, no restriction is placed upon the matter to be discussed, there is no royal commissioner present, and in room of permission to be asked, notification of the convocation of the Synod is alone required.

It will be at once perceived, then, that the difference is great between this and all previous meetings. There were present a very full audience, and amongst them, for the three days, three remarkable and attentive auditors, the Roman Catholic curés of the adjacent parishes.

The session was opened with a religious service, in which thanks were warmly expressed to the Giver of all good for the enlarged concessions under which it met, and prayers calling for the Divine blessing upon the present king, as son of the benefactor of the Vaudois churches. The Moderator, the Rev. Pasteur Revel, preached from the words—"Ye can discern the face of the skies, but ye cannot discern the signs of the times." One of the curés, after hearing the sermon (which was throughout of no ordinary power, and extempore), expressed his astonishment in these terms: "*Je n'aurais pu guère mieux prêcher moi-même.*" ("I could scarcely have preached better myself.") There was a considerable influx of strangers, all brethren in the LORD. I remarked General Beckwith and Dr. Gilly, Prebendary of Durham; Messrs. Stewart and Hanna, Free Church ministers; Rev. Mr. Reynolds, Rev. Lemuel Olmstead, from the United States of America; Mr. Barbour of Edinburgh, and others. The friends of Tuscany were gratified by the result of the first ballot, and thought it significant of the interest felt for that country. The Rev. B. Malan was elected President of the Synod; he who but a short time since was sent out of Florence on account of the success of his preaching there in the Italian language. The Moderator, together with the major part of the "Table," were re-elected, which was also reassuring for the cause we have at heart, as well as strongly approving what had already been attempted. I do not profess to give more than a brief outline of what passed. The things which struck us as most remarkable were—the perfect order pervading a meeting so lately set loose from almost despotic restraint; the general manifestation of intelligence and of independence amongst all who took part in the proceedings of this mountain council. There were to be seen very grotesque looking personages, who certainly adhered to the costumes of former days, some very imperfectly shaven, some with very coarse, although very white linen, and with other parts of their attire as coarse and common as you please—men who, at their first aspect, you would suppose had just come to hear and to return home. Not so, however, these rustic robes—these grotesque personages now and again stood on their feet, and spoke upon the matter under discussion with a clearness of diction, and with a force of reasoning, and with a

brevity very striking; no rhetoric, no flourishes; to the point, and have done; and I can sincerely say that I never heard sounder reasoning or better feelings more neatly or more simply expressed. There were moments of solemnity—for instance, when Turin, the capital of the kingdom, was declared to contain a Vaudois parish with the full consent of the Government, there was a feeling evidently present, of swelling thanksgiving to God. It had no sooner passed the vote, than Professor Meille rose, and, in a touching address, moved that praise be given to our Heavenly Father for so signal a mark of his favor—so signal a change in the condition of their Church. All rose up as one man, and the President, in a few appropriate, but stirring words, gave vent to the feelings of the Assembly. Pinerola, a town, the *chef lieu* of the valleys, presented its petition to be admitted, and was joyfully received, and exhorted to constitute itself immediately. Thus has this first Synod passed, to the satisfaction of all concerned; and if the Government be rightly informed of what took place, they will know, that of all the public demonstrations that these times have produced, none was more sincere, more honest, more hearty, than the cry that burst from the lips of these mountaineers, when the President arose and said, “*Vive*,” but had not time to finish; the feelings could not be controlled, the meeting took up and completed the loyal burst once and again, “*Vive le Roi*.” There were other points of interest discussed, and some enlargement of the constitution of the Synod, to admit the laity to a share of influence; and there were some points of great interest reported by the Table in their *compte rendu*; for instance, it was stated that in their elementary schools now, the proportion was twenty-five per cent. of the population, and that in their receptions at the hospitals, it was only one per cent. showing both a sound, moral, and physical state. The arrangements made for the reception of the members of the Synod, and of the strangers in this remote valley, were excellent; a sort of general table was prepared in a large room at the hospital, where an abundant dinner was every day served, and occasional refreshments, as required, during the day. After dinner toasts were drunk to the health of their unceasing benefactors, Dr. Gilly and General Beckwith, to which the latter responded in an energetic address, terminating with their own heart-searching motto, “*Lux lucet in Tenebris*.” Dr. Gilly also spoke in French, and gave the toast of “Christian Fraternity and Charity.” A toast was then drank to the friends and brethren who had come from a distance, and who had shown kind attention to their ministers when in Tuscany. This was responded to in French by the Rev. Dr. Stewart, and by some other person, who appeared to strike the nail upon the head by one remark. He said, “You have deplored in your history the loss of some of your valleys, and the general restraint placed upon your liberty. Behold now, the goodness of your Lord. You this day have extended to Pinerola and to Turin; and we can see amongst us those who, in one sense, may not be improperly called deputies—not from your neighboring valleys, but from a distance, they come bearing with them the fruit and the adherence of the Val d’Arno.” At this there was a real burst of heart-felt cheering and clapping. When that had subsided, he continued, “Persevere and pray, and ere long, not the Val d’Arno only, but a city beyond it, shall be conquered for your Lord. That city is Rome.” That was the climax, and a hearty cheer was the amen of the evening. God be praised for the manifestation set forth in this first Free Synod of the Vaudois Church.

I remain,

JOHN PACKENHAM, Captain R. N.

Our Own Operations: Home Field.

Mission among the French in the State of New-York.

The following extract from a recent report of our missionary who has been laboring for some time among the French Roman Catholics in St. Lawrence county, in this state, serves to show, in part, the character of the Romish presthood, and that deceptions the most *gross* and *debasing* will be practised by them on the people, for the sake of maintaining the control of them. It shows, also, some of the trials of the missionaries, and that they need the sympathies and prayers of Christians to sustain them in their work :—

“Since my last report, there has been a very great excitement among the Romanists in this village, caused by the unexpected appearance among them of a French Jesuit. Before that, in April, a number of these poor people who had attended my meetings, had been awakened by hearing the word of God, two of whom, on examination, were admitted as members of the First Presbyterian Church of Ogdensburgh, and were, at their own special request, re-baptized. Their conversion made no small stir among the Catholics; the rage of some of these being manifested by disturbing our meetings, and crying out of their windows, and coming out in the streets after us. But none of those things moved the followers of the truth, being upheld by the hand of the Almighty, who, doubtless, thus prepared me for a trial that was even at the door. For, in the beginning of the present month (July,) “Père Chinique,” as they call that French Jesuit, came here from Montreal, and continued here six successive days, preaching to this poor people; who, carried away with this very splendidly enrobed and most loquacious French priest, were uncommonly assiduous in attendance at the Roman chapel. He omitted nothing calculated to flatter his countrymen, as he called them, or that could lead them to dread and hate heretics, as he called Protestants; and growing, day by day, more and more bold, commanded all such as had left “mother church, out of which there is no salvation,” to return instant. He took a Bible, and holding it up to view before all the people as the “Presbyterian Bible,” offered to show by it that Protestants were in great error, and then turning to Acts 9, from which he read a few verses of Paul’s conversion, to Paul’s question, “Lord, what wilt thou have me to do?” Père Chinique said that the Lord said to Paul, “Arise and go to the priest,” and thence he taught these poor people that the only way to avoid eternal damnation is to go to the priest and confess. But notwithstanding the pomp and circumstance under which he aimed at intimidation, and his visiting even my hearers, in company with the resident priest, all but one held firm. That one is one of the two before men-

tioned as having united with the Presbyterian church in April. He is very fluent in French, and speaks English well enough to enable him to pray and exhort at that church's meetings. His name will be found in the bulletin annexed. This apostate, while on his knees before that proud Jesuit, before all the congregation, expressed a desire to be taken into the Romish church again, asking pardon for all he had said and done against it, "a victim of the seduction of false friends," and promising never again to leave mother church. Hereupon Père Chinique, taking the prodigal in his arms, cried out "Let us now kill the fatted calf, for the sheep which was lost is found." This scene has produced the effect the actors expected. Those who had received me into their houses, and had for many years not confessed to the priest, went on their knees before this disciple of Loyola, who, seeing all subdued under him, again and again charged them to beware of Protestants, reiterating also the caution he had given them, that if any minister or colporteur offer them any books, not having on the face of them the approbation of the Bishop, to treat all such as dogs, and cast such books into the fire. While the Jesuit was holding the apostate in his arms it is said *that a large snake was seen issuing out of the head of the pervert, near to his ear, and that Père Chinique seized the viper with his hand and crushed it under his feet.* This thing is currently reported and believed among the Romanists here, who look upon the SNAKE to have been the spirit of SATAN whom the PRIEST CAST OUT of *that wretched man*, and so Père Chinique is in their eyes as JESUS is in ours.

That false brother has acted toward me in the character of an "Alexander, the coppersmith." But I have not failed to see him and ask him a reason for his unaccountable perversion. The reason assigned by him to me, and the church of which he was a member, is nearly the same, viz.—his family so opposed him it was "hell upon earth" to him, and that he labored under *pecuniary* embarrassments. As this wretched man holds to it, that he remains unchanged notwithstanding that scene in the chapel, and is a Protestant in faith still, I have, for a moment, admitted the inferential query: has any money been given him in consideration of assuming the character of the prodigal? Be this as it may, it remains a very strange thing. And here permit me to caution your Society and every kindred institution, beware of that man, who had, before he showed the cloven-foot, been besetting me and others for letters of recommendation to you as a fit subject to be employed by your Society.

I scarcely need add, in conclusion, that in consequence of Père Chinique's doings here, my work, in this place at least, is greatly checked for the present. But I trust that that Jesuitical influence will not last long, and that, as in all extremes, the LORD will be moved to interpose, who supports his feeble servants under all their appointed trials.

I hold three meetings on Sabbaths; two in this village and one in the country.

T. G. MOREL.

BANGOR, NEW-YORK.—Our missionary at this place writes :

"My field of labor is part of the St. Lawrence county, and part of the Franklin county, including the towns of Bangor, Dickinson, Hopkinton, Parishville, Fort Covington, Westville, Constable, and Malone. In almost all of these places there are some converts.

"I have not any place for regular preaching but at Bangor. I preach in the other place in private houses as often as I can find the opportunity; and I visit the families, and read and explain to them the Gospel.

"At Bangor I have a congregation; some come from a good way off.

"I have a small church under my care here, which numbers nineteen regular members. We have a Sabbath-school, which is attended by twelve or fifteen children; also, a week-day school, called the Missionary School, counting seventeen scholars *now*, but it will increase *soon* to twenty-five or thirty. Many Romanists spoke to me lately to take their children. The last spring the priest *ORDERED them not* to send their children to the Protestant school, and particularly to ours, which he denounced as worse than any other, calling it "*the school of the devil.*" But the spirit of the LORD JESUS is with us and our work: men nor the devil cannot do anything against Him. He who is with us is stronger than he who is in the world. I have hired a young lady to teach school for \$4 a month and her board. In this case, as well as in many others, I walk by faith. I know not yet where I shall find her support; but I trust in the Master of the vineyard. I will try to interest some Christian friend in the work, in order to have some help in this case. If I fail, the SAVIOUR will provide for it by another way. We have no Bible-class specially; but the Sabbath-school is a kind of Bible-class. I preach twice on the Sabbath, keep the Sabbath-school, and attend a conference and prayer meeting. My health does not permit me to do more. The prospect of the school on the week and on the Sabbath is very promising. The pupils make good progress. It is a field sowed, I hope, with good seed, which will produce a crop in good time. In this way we plant the truth in the very bosom of Romanist families. And who can tell what good it may produce?

"We have built a chapel. The committee, in the fall of 1849, authorised me to collect among the Christian churches the necessary funds to build it. Now it is done, painting excepted. We have used it about one year; but I remain indebted for it *twenty-seven dollars*—for I have been under the necessity of taking the responsibility of it, in order to have it done; for the people could not offer any security for it.

"My field is large, and the doors are opened at many places for the reception of the Gospel; and if it could be well cultivated, I am sure that good fruits will be obtained in this season. But I cannot do more than I do. I am busy all the time.

"We need some French books for week-day and Sabbath-school."

A colporteur in this city writes:

"In looking over my monthly journal, I find that I have visited, for the last month, seventeen emigrant vessels. The emigrants are, as I before mentioned,

chiefly Irish Roman Catholics, from the west and south of Ireland. They are very poor and stupid, in the greatest ignorance, and one cannot but lament over that demoralising papistical influence which has so entirely prostrated all the mental faculties. These emigrants are very docile, and will receive tracts very willingly, as many as can read, and the greater number cannot; to these I distributed a good number of temperance and practical tracts, with a few on Popery, and gave away gratuitously seven Testaments, two of which were to dissenters from the north of Ireland. In all my intercourse with them I have never been insulted but once, and this was by a man-catcher, when I interfered between him and his victims whom he wanted to cheat.

"In addition to my domiciliary visits, I have visited thirteen families whom I did not attend to before; with these I seldom ask liberty to pray, but always endeavor to read a portion of Scripture, and, if possible or judicious, leave a few tracts, and on my next call see if they have read them. I find that during the month now elapsed, I distributed in all about three packages of tracts; one on temperance, one on practical piety, and one on Popery. I also gave away ten Testaments, eight of which were to Roman Catholics. I gave three Bibles, one of which is to a man, to all appearance, hopefully converted to CHRIST, and who has not any doubt of the truths of the Gospel; his wife still continues to attend her church. I gave her a Testament, and it, by the power of the SPIRIT, will do its work.

"I have held nineteen meetings for prayer and the reading of the Scriptures, having an average attendance of from three to seven; and on the Sabbath I keep an open house, where I invite all to come, and spend the time in hearing me read and explain a portion of God's word, or selecting some appropriate tracts for themselves to read. I have opened a Sabbath-school also, and though it is small yet, only averaging about seven, and these all Roman Catholics, still, with the blessing of God, I hope to add greatly to the number."

A Missionary who has but lately commenced, in the city of New-York, his labors among the Irish population, in connection with the Society, states, that having had several opportunities of preaching in the presence of a number of his countrymen, he has met with a marked attention and apparent interest in the truths of the Gospel. "I have succeeded," he further states, "in obtaining rooms in — street, where, on the last LORD'S day, about thirty persons were convened, to whom I preached. They were all foreigners, and about half of them dressed in such apparel that they would have been unwilling to appear in any more public place. I endeavored to impress upon their minds the truths contained in Mark, 19: 19, 20, and with encouraging effect. The poor people requested to have the Word preached to them again on the next LORD'S day, and seemed much rejoiced when their wish was acceded to. They also desired to have their names taken down by me for visits to their families for religious instruction and prayer. I trust the great Head of the Church will smile upon these beginnings, and may He put it into the hearts of the friends of missions to afford the means for procuring suitable places to hold meetings in different parts of the city."

We find in another report the mention of an interview with an Irish carpet-weaver, who, in discussing with one of our colporteurs, became greatly excited and commenced an attack upon him. The colporteur made good his retreat; but

"shortly after," to use his own words, "I met the same man employed in hanging out his goods to exhibit. I saluted him in Irish, and asked him pleasantly, 'Need I fear your fist to-day? Need I fear to come near you?' He stood apparently confused for a moment, but soon reached forth his hand, saying that it was I who ought to be offended, and expressing his sorrow for his conduct. He invited me into his shop, where I have frequently visited him since. He has read the Pilgrim's Progress through, and was so pleased with it that he lent it to one of his neighbors. He is now going to read d'Aubigné's History of the Reformation. He asks me many pertinent questions as to his hope for salvation in his present creed. I need hardly tell you what I direct him to do—to go to JESUS."

Our German Missionary in Wisconsin reports quite encouragingly. "At —," he says, "the people appear to be hungering and thirsting after righteousness. The last time I visited them was in the middle of the week, and though they were just then engaged in hay-making, they welcomed me heartily, and were ready to hear me immediately. They are very illiterate, but a simple, honest, laborious people, greatly attached to their old-country customs, and devoted to the form of religion; but to nearly all of whom may be applied what our SAVIOUR said to the Samaritan woman — 'Ye worship ye know not what.' The Roman Catholics wanted me to confess them, and our dead Protestants wanted me to distribute the LORD'S Supper among them. To both I answered, 'As soon as you shall see and feel that you are poor sinners, and believe in JESUS as your REDEEMER, I shall be willing to do what you want at present.' To the Roman Catholics, I added of course, that we have no such custom as confessing to the minister, that we confess our sins to JESUS, and expect pardon from him, &c. Several individuals in this field seem to be not far from the kingdom of CHRIST."

"At — the LORD has been merciful to several persons and families. A Roman Catholic and his wife have been truly turned from superstition to the true religion of our LORD and SAVIOUR JESUS CHRIST. They appear happy and thankful for what the LORD has done for them. They have already suffered persecution; not so much from their own countrymen as from their Irish neighbors. Some Protestants too have been converted. The whole number of the converts to whom I have here alluded is nine."

Another laborer, in the city of Philadelphia, mentions the case of a family lately arrived from Germany, consisting of an aged couple and four of their children. "They were all rigid Roman Catholics; they had not the word of God, but plenty of crucifixes and other relics of Popery. Their eldest child is a daughter, twenty-two years old. I persuaded her to go with me to church, and after she had been there she consented to receive a copy of the Scriptures. At first, however, she did not dare to take her Bible home, her parents were so much enraged. I continued my visits to the family, and soon another member consented to attend church; and now I am happy to inform you that the parents no longer refuse to suffer the word of God to enter their house, and I am welcome to go there whenever I choose, to read and pray with them."

CHRIST'S cross is the sweetest burden that ever I bare; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor.

Foreign Field.

Sweden.

We have received from our worthy Missionary, Rosenius, the report which is here submitted to our readers. We have made few alterations in the language, the simplicity of which rather adds to its interest than otherwise.

Rev. and dear Sir,—After too long a delay, caused by many various circumstances, I now at length hasten to give you a short notice of the state of things amongst us. But first of all, allow me to give a weak expression of my own and my family's hearty thankfulness for the support that you again have sent me through our dear Mr. Scott. I am also commissioned to express my brother A——'s thanks for the grant that was made to him. Most joyfully surprising was the news that you are willing annually to give us such support, as long as you find us in the same manner as hitherto, laboring for the cause of CHRIST; and this you will learn by a report from me every quarter of the year. I must confess that some tears of joy filled our eyes at this news; especially for our brother A——'s sake, for whom, although childless, it has been more difficult to subsist than for myself. Yet, even for my own household of seven members, and visited by many persons, it is not without difficulty I can provide, although my two Periodicals have not a few readers, as in Sweden the "*Pietisten*" has this year about 2,300.

While the wickedness of the reign of darkness more and more stands forth in open day, joyful signs of the growth of God's kingdom also show themselves in our country, in awakenings and spiritual movements, in search after the truth and want of the word of God. Here and there the holy fire begins to grow, which JESUS was sent to kindle. In provinces, towns, and parishes, where general darkness and spiritual death have been prevailing during many years, there are now awakenings among the people—a searching and reading in the word of God, which occasions much uneasiness among those who wish to sleep. The LORD has used many means to this end. The great political agitations that have shaken the world, have, undoubtedly, opened the eyes of many. The Temperance and Missionary work have rendered many a minister more practical, and prepared many a listener for his own conversion. The year 1850 was particularly a very useful one for Stockholm. A minister, sincere in the cause of CHRIST, denounced by the world as a "reader," (which appellation, I think, I have before explained to you to be equivalent to that of Pietist used in Germany,) was appointed by the king Assistant Preacher in one of the principal churches here. The king was immediately looked upon as a patron of the "readers." The question of the Home Mission came next, for which the zealous and talented Dr. W—— spoke warmly and perseveringly. Even many persons of high dignity in the State supported its cause. But the plurality understood and explained the Home Mission thus: "Are we looked on as Pagans that want Missionaries among them?" This was difficult to digest, but brought many to think more about the matter. The idolized Jenny Lind arrived in Stockholm at the same time, and threw a shadow over the most beloved of the "innocent enjoyments" of the world, by refusing to make her appearance on the stage, and showing her

love for religion and her wish to promote its cause. She was denounced as a "reader." All this was bitter to the world's taste, but brought many to deeper consideration. The minister already mentioned has no distinguished talents; his language is plain and simple, his sermons contain nothing gratifying to the ear or the taste, still the church is full when he preaches of a Sunday evening, even during fine weather, when the inhabitants of Stockholm find great entertainment in taking walks into the country. Everything indicates a longing for the word of God. This is a brief view of the state of things in general.

Even more joyful it is to perceive the special work of God's SPIRIT on individual souls. There is seldom a day that I am not consulted on such matters. Some days I have several visits of this kind. My religious meetings on Sunday evenings were so crowded last autumn, though brother A——, at the same hour, read and explained the Bible in another part of the town, that I found myself obliged to hold my meetings only on week-days, and on Sunday mornings before church service. Another reason was, that brother S—— preaches every Sunday afternoon, when we all have an opportunity of hearing the word of God.

Brother A——'s gifts and calling seem to be those of a travelling Missionary. Those who do not mind hearing the word of God which he sets forth, like to hear the pleasing spiritual songs which he accompanies with his guitar. Wherever he comes, people gather in crowds to hear him. But when the song is finished, he explains it in words containing both the sweetness and the salt of the Gospel. Rich and gladdening have the fruits of his travels during the last year been. About mid-summer time he travelled to a parish in the north of Upland, where one single peasant was known as a friend of the word of God. There A—— found a home; there he sung and preached some days, and occasioned great movements among the people. He went there once more that summer, and again in January, 1851. And now there is a lively growing plantation of God; a number of souls who join in the perusal of God's word on Sundays, when two converted peasants lead their devotions with warmth and simplicity of heart, and read and talk about the word of God to their neighbors with great seriousness. This new life has spread to the neighboring parishes, whither A—— has also been called. During the months of October and November last, he made a journey to I—— and W——, to parts of these provinces where, a few years ago, promising revivals were heard of, but where living preachers and leaders are wanted. Here was a suitable field for sowing the Gospel. Many who went laboring and heavy laden under the yoke of thralldom, became refreshed, found rest to their souls through the free mercy of CHRIST, and a new song was heard from their mouths. In the town of T—— were a number of souls seeking salvation. There A—— preached in the Hall of the Charity-school, and in private houses, and many were rejoiced and refreshed. But some persecution followed, the leader in which was a minister. More peaceful and undisturbed was his sojourn in another town, where he also remained some days. Last January he undertook a longer journey to the north, which proved very rich in experience. He sowed the seed of life in many places. At two of these it was difficult to gain admittance, because of the enmity against spiritual movements which reigns in these towns; but in other places many roads were opened for the preaching of the word of God. In the town of G—— especially, a great sensation was created, so that the accommodations afforded in private houses, though very spacious, proved insufficient

for an assemblage of several hundred persons. Since that time fifteen or twenty persons are named in that town as having had their hearts renewed to a new life. In W—— the meeting was broken up on account of a disturbance in the street, and A—— was called to an account by the police, but without any further consequences on that occasion. His journey, however, seems to have given much uneasiness. The prohibition against religious meetings, which is not yet in a legal way done away with in Sweden, has been used as a ground for complaints against all such meetings, and in A——'s case eight or nine different complaints were made to the Government from the authorities of different places. Our ALMIGHTY and faithful LORD, the King of kings, has, however, so overruled these measures in His wisdom and goodness, that they have not come to any persecution, and will probably not, so long as the reading and explanation of the Word by the peaceful of the land goes on quietly, and with due respect for the forms of Church and State. We therefore hope that nothing will be gained by these denunciations. Meetings are held all over the country, in a hundred places, and here in the capital almost every day, though many hostile peasants have complained to the authorities.

Having been warmly entreated by some Christian friends in G—— to come to them, I went there last Whitsuntide, and had great enjoyment in seeing the LORD's work going forward in that town. Many a new-born child of God showed a joyful countenance through glistening tears during our devotions. A truly Christian minister and rector of a seminary of learning, opened the principal room of the school, where I lectured from the pulpit on both holydays to a numerous assembly. We also met at the houses of two wealthy citizens of the town who had large rooms. The crowd was great, but so were also the joy and mutual edification felt. We came together every day, and three or four times a day during the holydays, so that in the course of one week I had, partly in G—— and partly in U——, and a country parish in the neighborhood, held seventeen or eighteen different meetings.

All this will tend to show you, that even in our poor country a spiritual life begins to dawn more and more in the places where the word of God is faithfully preached. But there are many parts of the country still in want of it, though the usual form of church service is gone through according to law, but mostly in a formal way. Much uneasiness has been caused of late among our civil and spiritual authorities, by the separatistical movements in the country. In many places the people begin to go out from the Church, and themselves administer the sacraments. When I wrote to you last, this was the case only in the northerly parts of the kingdom. Now a number of people in the town of Huddiksvale, not 200 miles from the capital, have followed their example, and separated from the Church. They have been sentenced to be fined by the lower tribunals of justice, but the Government has never put such sentences into execution. Many of the higher civil and ecclesiastical dignitaries have counselled a concession to the wishes of the people. Others keep to the old form. It seems, however, that we shall have more freedom in this respect sooner or later. But about this I will apprise you another time. I must now finish with the most sincere thanks and respect from myself and brother A——, and several other of your Swedish friends, to yourself and your brethren in the LORD. The God of all mercy, of all might, and of all comfort, bless you richly for your work of love! Such is the prayer of your humble and thankful friend in
CHRIST, C. O. ROSENIUS.

Belgium.

The following letter, from the Rev. Mr. Van Maasdyck, pastor of the Flemish Chapel in Brussels, will be read with interest. It was written on the occasion of the reception of the funds which the Board had appropriated for the benefit of the Chapel, and of which notice was given to our readers in a former number. It shows the carefulness of the converts in guarding against errors, and in maintaining the Gospel in its purity; and it affords additional encouragement to Protestants to extend their aid to those who are struggling to counteract the destructive influences of Romanism in every part of Europe.

BRUSSELS, June 17, 1851.

The principal cause of my writing to you at present is, that a few days ago I received, through the Belgian Evangelical Society, the large sum of 757fr. 59c. from the AMERICAN AND FOREIGN CHRISTIAN UNION, in aid of our Church. Blessed and praised be the LORD, and thanks to the AMERICAN AND FOREIGN CHRISTIAN UNION for the kindness it has shown to our Church! And may this new proof of the LORD's love, faithfulness and care for us, fill our hearts with filial gratitude; may it also inflame our zeal, so that we may, with courage and confidence, devote ourselves entirely to His service, and to the enlargement of His kingdom among our countrymen.

Concerning the spiritual condition of our Church, I may say that, by the grace of God, we are going onward under His signal blessing. The life of God is manifesting itself more and more in our members. There is also a manifest growth in the knowledge and grace of our LORD and SAVIOUR. Peace, charity and harmony continue to bind together the hearts of our brethren and sisters. About a year ago Plymouthism and Irvingism tried to creep in among our people, and to our great sorrow some became the victims of it; but it is only *some*, and as far as I understand the state of things, with a heart looking up to the LORD, I hope this evil root will not grow any further.

At the same time a very important and promising indication of good things to come has proceeded from the bosom of our Church; namely, ten of its members—one born a Protestant, one an Israelite, the other eight born Romanists—all belonging to the working class, have imbibed a genuine missionary spirit; and after having earned their bread in the sweat of their brows for six days, they go out on the seventh to win souls for CHRIST. They walk as far as nine miles, in order to proclaim on the Sabbath the truth as it is in JESUS. I rejoice with all my heart that I am permitted to see these children in CHRIST, as I consider them, going forward to lead other souls to CHRIST, and to make them God's children.

The number of our members, by the LORD's love and faithfulness, continue to increase. Last year forty-two new members were received out of the Romish superstition into the LORD's Church. During the course of this year there have been received already thirty-seven. There is also a considerable number whom I am instructing in the Gospel.

Among our new brethren and visitors are some striking cases of thorough conversion. Six months ago a man, who was then a swearer, blasphemer, fighter, and

drunkard, came to our meeting quite drunk, with two comrades of the same stamp. These two, after having made some noise and disturbances, went out again, cursing and swearing. But the one first mentioned remained, and almost miraculously became at once sober. He was so smitten by the word of God, that he thought he must sink to hell immediately. So he cried out, "O, God, spare my life still!" On the next day he came to me, saying, "I am lost, lost! is there still any means for me to be saved?" My soul rejoiced to hear such language—the language of one convinced by the HOLY SPIRIT of his sinfulness. Very soon the same SPIRIT convinced him also of righteousness, and imparted to him faith in the pardoning merit of JESUS CHRIST and Him crucified. He is now a new creature, full of the life of God, and the peace of the HOLY SPIRIT.

Another man, of immoral character, seventy years of age, was converted so powerfully, that in his old age he came and asked me to marry him in a lawful manner with her who had been forty years the consort of his profligate life. Both now behave as true children of God.

One of our visitors, who is eighty years old, has had the joy to see her husband and her sister and six children, all of them of mature age, within a short time, thoroughly converted, from the religion of the Pope, whose strict adherents they had been, to JESUS CHRIST—the only head of the whole Church.

Many of our dear brethren and sisters have to endure the fiercest hatred and persecution from their Roman Catholic relations and neighbors. But they are full of joy that they are permitted to suffer shame and loss for their crucified REDEEMER, however great it may be.

Praise the LORD with us, and pray him to remain with us.

Please express the heartfelt gratitude of the whole Church to the American and Foreign Christian Union. We recommend ourselves to the continuance of their prayers and sympathy.

Yours, &c.

H. VON MAASDYCK,

In the name of the Consistory.

Miscellaneous.

Irish Church Missions.

We copy from the London "Protestant Magazine" the following article on the origin and progress of the Irish Church Missions:

"This Society originated less than three years ago, in experience of the real social wants of Ireland, acquired by a few Christian men who had, at the close of 1846, associated themselves at the time, it will be remembered, of the Irish famine, in aid of the various religious societies then existing in that country, and which would otherwise have languished under the pressure upon the clergy and laity in their desire to administer temporal relief to the population dying around them.

"Having, to the best of their means, collected and distributed the bountiful supplies afforded by British Christians then associated in the 'Special Fund for Ireland,' they were led to consider in what way they could apply the knowledge they had ac-

quired to the more permanent benefit of their fellow-subjects in the sister island. Foremost among those whose benevolence had been thus directed to Ireland, was the late and beloved Edward Bickersteth: he was among the very first of his clerical brethren to listen to the earnest representations of the Rev. Alexander Dallas, who had recently returned from an excursion to that part of Ireland which is now the principal scene of Missionary effort; and who, delighted with the splendid scenery of West Galway, found his heart yearning for the deliverance of the population from the deep, moral degradation to which it had sunk under the malign influences of the Romish system.

"The representations of the traveller not only engaged the Christian attention of the late Edward Bickersteth, but especially engrossed the mind of another eminent servant of God, the late Mr. Enosh Durant, who, with that truly Christian munificence which eminently characterized the late portion of his life, freely communicated of his substance for an experimental Missionary effort in West Galway, one of the wildest parts of Ireland.

"At Castlekerke commenced the deeply interesting experiment how far, as at the great Reformation, an open Word of God—the reading, teaching, and preaching of the Bible, and the training of children in the elements of human learning, combined with Scriptural truth, were available for the breaking down of the delusions of Satan, clothed, though they were, by the professedly Christian ministrations of the Romish priesthood.

"Very soon did the blessing of ALMIGHTY GOD appear in the unmistakeable evidence of a real conversion of souls, who had heretofore been satisfied with the wood, hay, and stubble of the Papacy: the people turned with simplicity and the deepest earnestness to the readers and schoolmasters for further instruction in Holy Scripture. Hundreds in Castlekerke, Clifden, and other places where stations had been opened, flocked to the Scripture-readers; and, feeling the experimental evidence, which is beyond all other evidence, of the adaptation of the benign truths of the Word of God to their own condition as sinners, and their cravings as immortal beings, they anxiously listened to the readers, sent their children to be taught how to continue to them the privilege they thus enjoyed in feeding upon the Word of Life, and in aspirations after spiritual objects, they almost forgot their worldly sorrows, and assumed a form of contentment, and even of joy, in the midst of their poverty, such as they never knew before.

"The tidings of the marvellous changes thus wrought spread far and wide in the district, and Connemara itself was not wanting in its readiness to accept the spiritual instruction that had so softened and subdued the hearts of its neighbors.

"It was not possible that a work like this could proceed without engendering persecution from those whose craft was endangered; that persecution, it may be well conceived, was not wanting towards the converts, who, in derision, were called "jumpers," when it is known that these Missionary efforts had their origin in the very seat of the well-known "John of Tuam." Such had been the progress of the beneficent work, that the real Bishop of Tuam had become sensibly alive to it. An application having been made to him, the Right Rev. Dr. Plunkett most promptly, after proper examination, ordered as Missionaries some of those who had, as lay agents, been most active and zealous in the work of subordinate evangelizing.

"With a becoming regard to Church order, the promoters of the Mission in Ire-

land had selected those for the more prominent work who either were actually or prospectively members of Trinity College, Dublin; and hence the readiness with which ordination could be granted. The fruits of all these arrangements speedily appeared in a change on the face of the entire population; those who had not already abandoned the errors of Rome, were brought to admit the civilising effects of Protestant teaching, and the power of the Romish priests over their flocks underwent a remarkable change.

"These indications were greatly increased by the Christian meekness and forbearance which were manifested under the several forms of cruel persecution to which both the converts and the agents were exposed, and especially by the fact, patent to the whole of Galway, of the presentation of no less than 400 converts to the Bishop of Tuam for the rite of Confirmation. This occurred in the year 1849, since which there has been a most rapid increase in the numbers of those who have separated from Rome—to such an extent, indeed, that the diocesan has recently made an appeal to the Christian public for the means of erecting or completing no less than eight churches in that part of the country where conversions have occurred.

"The Mission in West Galway having thus proved, no longer by hundreds, but by their thousands of converts, within so short a space of time, what may be expected, even in Papal Ireland, from the use of divinely appointed means; local committees for Missions have been formed in various other parts of Ireland by associated clergymen of contiguous parishes. From these, as from so many centres, will sound forth that truth, which we trust will, before many years, make Ireland really free from the bondage which has through so many centuries oppressed her. In Dublin, many of the former adherents to Romanism have, we learn, been arrested and turned from their errors by the ministration of the agents of the Irish Church Missions; and are giving most satisfactory evidence of the reality of the change that has passed upon them.

"Effects, such as have been described, are not made with an ordinary supply of means. The committee of the Irish Church Mission have, we perceive, put out a renewed appeal for public and more extended support, and with the facts they can adduce, we are satisfied they will not appeal in vain. All that is required for the continuance and furtherance of this great work appears to be pecuniary supplies."

Notices of Books.

EPISODES OF INSECT LIFE; by Acheta Domestica. First series. New-York: J. S. Redfield.

A most entertaining and instructive publication, in the spirit of the admirable work of Kirby and Spence, but with even more vivacity and poetry of description. It is a beautiful specimen of typography, embellished with humorous designs "from the life." Natural history in such hands is, indeed, a delightful study.

THE HARMONY OF PROPHECY; by the Rev. Alexander Keith, D. D. New-York: Harper & Brothers.

This valuable work of the distinguished author of "The Evidence of Prophecy" and "The Land of Israel," relates more particularly to the prophecies of the Apocalypse. On subjects which have so much divided the opinions of Christians, there will of course be difference in the estimate of Dr. Keith's success in upholding his views, but the authority of his name will certainly entitle them to respect.

LIFE IN THE WEST; OR, THE MORETON FAMILY: by the author of the "Village Boys." American Sunday School Union.

A real American tale, true to the scenes and manners it portrays, and conveying rich lessons of morals and piety. Sold by Mr. J. C. Meeks, New-York.

MEMOIR OF THE REV. EDWARD BICKERSTETH; by the Rev. T. R. Birks. Two vols. New-York: Harper & Brothers.

We have gladly welcomed the appearance of these volumes, so valuable to all who are familiar with the blessed character of Bickersteth. So far as we can judge, the work of his biographer and son-in-law has been well accomplished. From the wide correspondence within his reach, he has made up a continuous record, embracing nearly every topic of interest to Christians that arose during the life of this amiable divine. A short preface by Dr. Tyng, and an excellent likeness, are prefixed to this work.

We have received the 23d Part of the re-print of a standard medical work, Braithwaite's Retrospect of Practical Medicine and Surgery. It is published by Daniel Adee, 107 Fulton-street.

We have received the 15th Number of the "ILLUSTRATED FIELD-BOOK OF THE REVOLUTION," published by the Messrs. Harper. This publication has entered upon its second volume. We find no diminution in the labor bestowed upon it, both literary and mechanical; it will undoubtedly be one of the most popular national works of our day.

Messrs. Carter have published a handsome edition of Caroline Fry's excellent book, "THE LISTENER," well known to most of our readers. It is embellished with a number of well executed wood-cuts.

Movements of Rome.

The Ecclesiastical Titles Assumption Bill passed the House of Lords last month. By this law no man can be appointed a territorial bishop in the British empire without being subject to great penalties; yet Cardinal Wiseman recently, in London, consecrated with grand and imposing ceremonies two Roman Catholic bishops with English territorial titles. The object is to have prosecutions commenced, and then to raise the cry of persecution, by which Rome hopes to turn public opinion in her favor, and thus convert England.

POPERY IN GLASGOW.—Eight young women took the black veil in Glasgow last month. The Romish Bishop Murdoch delivered the sermon on the occasion, and wound up by praying to the "Virgin Mother" to take the "holy sisters" under her charge.

The French army is found altogether too liberal in its sentiments at Rome, and the cardinals, it is said, have made arrangements for sending these away, and to supply their places with Austrian and Neapolitan troops, who, under the admirable training of the "Holy Mother Church," are adepts at stifling liberty, both civil and religious.

Rome is coming up to the charge against Protestantism by putting into the hands of the school children, in France, books with *facts* like the following: "Luther is called a monk, intoxicated with beer and debauchery," and is accused of having burned Zwingle!

Mr. Venillot, the editor of the *Univers*, a Romish daily at Paris, says in his *Pelerinages de Suisse*, page 187, 4th edition:—"What I regret, to speak frankly, is, that John Huss was not burnt sooner, and that Martin Luther was not burnt as well as he. That no prince was then to be found, *pious enough*, or politic enough, to set on foot a crusade against the Protestants!"

Mr. Newman, who went over from the Church of England to Rome, a few years ago, has recently made the following novel interpretation of the apocalyptic number 666: "Astonishing to say, Queen Victoria is distinctly pointed out in the Book of Revelation as having the number of the beast! The number 666. Now she came to the throne in '37, at which date she was 18 years old. Multiply, then, 37 by 18, and you have the very number 666, which is the mystical emblem."

View of Public Affairs.

Immigration to our country continues to be very great. Since the commencement of the present year upwards of 1200 Chinese merchants, agriculturists, and artisans, have arrived in California. Two American ships were lately loading at Hong Kong with passengers and freight for San Francisco. During the month of July, the immigration from various countries of Europe, at the port of New-York was 27,512. Of these there were from Ireland 11,245; Germany, 8,336; England, 3,133; Scotland, 1,152; Wales, 210; France, 804; Switzerland, 787; Norway, 1,188; Sweden, 298; Italy, 113.

The total number of immigrants at New-York, from the 1st of January to the 31st of July, *seven months*, is 167,486; an advance of 42,876 upon the corresponding months of last year.

The cholera is still in some parts of the country, though its ravages are not severe. Health generally prevails.

Much excitement obtains in South Carolina on the subject of secession from the Federal Government. The people are not unanimous respecting it. While some are urging it, others deprecate and discourage it.

An insurrection has occurred in Cuba. A pronunciamiento for liberty was made at Puerto Principe on the 4th of July. The first battle was fought on that day. Another engagement is reported to have taken place on the 15th of this same month.

The Pronunciamento is a well written document, and it declares, that in the execution of their purposes, the Patriots expect aid from the United States and other Republics. The accounts received from the island are of such a nature that they are to be taken with considerable allowance.

Hayti is yet in an unsettled condition. Another battle is reported to have been fought on the 13th of July between the Haytians and Dominicans, which proved very disastrous to the Emperor's troops. Of 2,700 men, 900 were slain; an immense quantity of arms and ammunition fell into the hands of the victors, besides 246 prisoners, among whom are *nine* officers of some distinction, and a *nephew* of the Emperor.

Mexico, in some of her States, is threatened with revolutions. In the State of Chiapas, the standard of revolt has been raised by Col. Matias Castellano, who is said to have defeated the Governor, and installed himself in his place. The object of this movement is said to be to proclaim the dictatorship of SANTA ANNA.

In Oajaca anarchy reigns every where. In the State of Tobasco a revolution has also broken out, headed by Jose Julian Duenos, brother of the former Governor. The object of this revolution is not known, but it is supposed to be connected with the movements in Chiapas.

The Mexican papers state that the Government has received a letter from Mr. Webster, Secretary of State, relative to the Garay grants, in which he takes a very decided stand against its annulment.

It appears from the late census returns in England, that the male population of Great Britain and islands in the British seas is 10,184,687; females, 10,734,844; total 20,919,531, as follows: England and Wales, 8,754,554 males, and 9,151,227 females; total 17,905,831. Scotland, 1,263,622 males, 1,507,162 females; total 2,870,784. Islands in the British seas, 66,514 males, and 76,405 females; total 142,919.

The population in London is—males, 1,104,356; females, 1,258,735; total 2,363,091.

The inhabited houses in Great Britain and islands number 3,675,451; the uninhabited, 165,603. Building, 29,109. In London the inhabited houses number 307,722; the uninhabited, 16,889; and 4,817 building.

Intelligence from Cuba, more recent than the above, throws doubt over the whole account of the insurrection.

In England the Ecclesiastical Titles Bill has passed the House of Lords by a large majority. The motion to except Ireland from its influence failed. The Jewish member elect for Greenwich in the House of Commons, Mr. Alderman Salomons, has finally been compelled to withdraw from it.

In France the discussion on the revision of the Constitution has been the great theme of discussion. The motion to revise it, however, was rejected in the Assembly on the 16th of July. Out of 724 members present, 446 were in favor, and 278 against the motion. As, however, it required a majority of three quarters to carry it, it has failed for the present.

To our Patrons.

The Post Office Law now allows us to put our bills into the Magazine free of postage, which for several years past has not been the case; and consequently quite a number of our subscribers have fallen in arrears. We have not felt at liberty to strike the name of any from our books without orders, and we hope that all will be kindly disposed, when our bills reach them. It is *possible* that a bill may reach some to whom it may *seem* to be unreasonable. We shall be happy, however, to correct all errors when represented to us.

The Magazine is published, *not as a source of pecuniary profit* to the Board, but to diffuse information on topics of VITAL IMPORTANCE TO THE INTEREST OF OUR LAND AND TO EVANGELICAL RELIGION. *Whoever, therefore, receives, reads, and circulates it, contributes to the promotion of the cause of truth and godliness, in distinction from error and false religion.* It is furnished at a price *barely sufficient to cover costs*, hence the necessity of asking our friends to remit to us promptly the amounts which may be due for it.

The series of Articles in our Magazine on the RELIGIOUS DENOMINATIONS IN THE UNITED STATES, as well as the NOTICES OF THE STATE OF CHRISTENDOM, will be resumed when Dr. Baird returns from Europe.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH
ENDING 10th AUGUST, 1851.

MAINE.		Greenwich, 2nd Cong. Soc'y. per Rev. J. H. Linsley, to make Mrs. P. Linsley L. M.	
So. Paris, Cong. Ch. M. Brett, ...	\$5 00	Connecticut, a Friend, ...	5 00
Bath, Two Ladies, Winter-street Ch.	2 00	Lebanon, Mrs. Mary G. Huntington to constitute J. D. Wattles, N. Y. a L. M. Ladies of So. Society, for support of Rev. C. Zipp, Missionary in Wisconsin, ...	30 00
NEW HAMPSHIRE.		Individuals, ...	50 00
Nashua, 1st Presb. Ch. to make Rev. Daniel March L. M.	30 00		22 75
Pearl-street Ch. to make Mrs. Julia M. Swain L. M.	34 78	NEW-YORK.	
Rochester, Cong. Ch. and Soc'y. per E. J. Lane, of Dover, ...	9 00	Mason Village, Rev. H. Smith, ...	1 00
VERMONT.		Ridgebury, Presb. Ch.	17 62
North Norwich, Cong. Ch. per Rev. E. B. Emerson, pastor, ...	9 00	Middletown, Presb. Ch. in part, ...	53 65
Dorset, Legacy of Miss Susannah Jackson, by Rev. Samuel C. Jackson, D. D. of Andover, Mass. L. M.	50 00	Union Meeting Bap. Ch. in part, ...	13 50
MASSACHUSETTS.		Albany, 1st Cong. Soc'y. Rev. R. Palmer, Coventry, to make Dea. John Foote a L. M. from 2nd Cong Ch. \$29.20, and Rev. Mr. Parker, \$1, ...	131 50
So. Deerfield, 1st Ch. in part, to make Rev. Moses K. Cross L. M.	16 81	Hamptonburgh, S. C. H. donation, ...	30 20
Marblehead, 1st Ch. Mrs. William Reed, \$25; Miss H. Hooper, \$5, to make Miss Hannah Hooper L. M. Rev. Samuel Dana and family, \$32.50, to make him L. M. Others, \$48.78, ...	111 28	Chester, Presb. Ch. by Rev. J. W. Wood, ...	5 00
Williamstown, Lyman Hubbell, in part for L. M. \$10; Others, \$57.25, ...	67 25	Walden, Ref. D. Ch. per Mr. Fletcher, ...	25 00
Amherst, by the Officers and Students of Amherst College, per D. Bliss, Treas.	10 00	Tubbyhook, Mt. Washington Ch. to constitute Rev. J. R. Mann L. M.	12 00
RHODE ISLAND.		Brooklyn, Ch. of the Pilgrims, per Richard P. Buck, Treasurer, ...	30 70
Providence, E. P. Hayward, an. mem.	3 00	East Hampton, "L. I." Collection, per Rev. E. C. Wines, ...	138 11
CONNECTICUT.		Lansingburgh, from Two Ladies, for Brownsville Mission House, ...	23 00
Torrington, Cong. So. Rev. W. H. Moore, ...	8 00	Silver Creek, P. Ch. Rev. Wm. Weathe, L. M.	20 00
		Lockport, Rev. Wm. C. Wisner, second payment for L. M.	22 77
		Northville, P. Ch.	10 00
		Mrs. M. Chadwick, part, L. M.	14 00
		Five Corners, P. Ch.	10 00
		Ripley P. Ch.	12 00
			30 21

Westfield, P. Ch.	\$24 27	Thornton, Meth. Ch.	\$2 00
Portland, M. E. and P. Ch's. Rev. T. D.		Bethel, Presb. Ch. (N. S.)	4 25
Blin, L. M.	30 20		
Cherry Valley, Meth. Ch.	2 04		
Oxford, Bap. Ch.	3 33		
Sherburne, Free Ch.	1 60		
Cong. Ch.	10 00		
Joshua Platt, \$10; Josiah Lathrop, \$2, ...	12 00		
Hamilton, Bap. Ch.	4 88		
Cong. Ch. col. \$3.72; Adam Smith, \$5; Rev. Crocker and wife, \$2, ...	10 72		
Eaton, Cong. Ch.	4 00		

NEW JERSEY.

Morristown, Bequest of the late Miss Charlotte B. Arden, by J. N. Tuttle, Esq. executor, ...	1000 00
Plainfield, Union Meeting, Waldenses, ...	48 07
Lambertville Methodist Ch.	3 18
Mendham, M. Ep. Ch. collection, ...	10 16
New Brunswick, Female Friend, to make Mr. — Snowden, L. M.	30 00
Hope, M. E. Ch.	35 68
Newark, Clinton-street M. E. Ch.	36 50
Salem, Presb. Ch.	32 00
New Brunswick, Bap. Ch. bal.	2 00
Lawrenceville, Presb. Ch.	30 58

PENNSYLVANIA.

Erie, Presb. Ch.	21 96
Meth. Ep. Ch. \$6.89; A. R. P. Ch. \$6, ...	12 89
Girard, Theo. J. Kellogg, M. D. for an. mem.	3 00
Harrisburgh, Union Meeting in the German Ref'd. Ch. Rev. Mr. Mesicks: J. W. Wier, \$10; Miss Todd, \$7; S. H. Brooks, \$5; John Wier, \$5; D. Herr, \$5; Dr. Riley, \$5; Others, \$43, ...	80 00
Germantown, M. E. Ch. in addition to \$49.13, before reported, ...	2 50

MARYLAND.

Graceham, John Stewart, per S. Sentman, North East, M. E. Ch. in addition to \$31.38, before reported, ...	10 00
Baltimore, Mrs. P. Brown, ...	1 00

NORTH CAROLINA.

Raleigh, Mrs. J. C. Partridge, in part, to make Mr. J. E. Partridge L. M.	5 00
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INDIANA.

Madison, per Frederick T. Brown, ...	300 00
Perryville, Presb. Ch.	7 23
Covington, Bap. Ch.	8 25
Three Meth. Brethren, to make Rev. G. M. Boyd an. mem.	3 00
Presb. Ch.	6 20
Lodi, Little Meeting, ...	65

Georgia.	
Savannah, Balance of the Ladies' Christian Union, making up the sum for the year \$760, ...	20 50
Roswell, Miss H. Magill, ...	3 00

ILLINOIS.

Chicago, 1st P. Ch. per A. G. Downs, ...	26 00
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OHIO

Collamer, Balance of collection, ...	1 25
Dover, Cong. Ch. in part, Rev. Abraham Blakeley, part L. M.	4 50
Burton, Balance of collection, ...	3 00
Centreville, Collection in Cong. Ch.	8 21
Austinsburgh, ditto, ditto, ...	3 74
East Euclid, Balance collection M. E. Ch.	2 46
Saybrook, Collection, in part, Cong. Ch.	1 81
Geneva, Collection, Cong. Ch. and Soc'y. to constitute Rev. S. D. Taylor L. M.	10 00
Willoughby, Balance of collection, ...	75
Jefferson, Collection in Bap. Ch.	2 80
Noah Bartholomew, ...	5 00
Mr. Spencer, \$1; Mrs. Parsons, \$2; Mrs. Lewis, 25c.; Rev. Mr. Oliver, 50c.; Mrs. Wade, \$1, ...	4 75
Brighton, Balance of collection, ...	1 00
Newburg, Collection, in part, Presb. Ch. to constitute Rev. Jas. Shaw L. M.	7 47
Cleveland, W. T. Smith, \$5; L. Benedict, \$5. Mrs. G. Worthington, \$2; Jas. Gardner, \$3; H. D. & C. Kendall, \$5; O. A. Brooks, \$5; J. T. Hewitt, \$5; Jas. F. Clark, \$25, for part L. M.; Mrs. M. Winslow, \$2; D. Baldwin, \$5; Fisk and Hall, \$3; Mrs. S. J. Andrews, \$10, ...	75 00
For the support of a Missionary at Cleveland, ...	

MICHIGAN.

Detroit, Presb. Ch. 1st Prot. Soc'y. by T. L. Wendell, Treas.	110 00
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SANDWICH ISLANDS.

Hilo, Hawaiian Ch. to make their pastor, Rev. Titus Coan, L. M.	50 00
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ANSON G. PHELPS, JUN.

Treas. of Amer. & For. Christian Union.

New-York, August 10, 1851.

ERRATA for September.—Burlington, N. J. read Union Meeting, in Meth. Ep. Ch. \$40; Thos. Collins, \$5.

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FREDERICK III.

(SURNAMED THE WISE)

ELECTOR OF SAXONY.